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THE FRUIT OF THE HOMELESS LIFE

THE SĀMAÑÑAPHALA SUTTA

Freely rendered and abridged from the Pālī of
the Dīgha-Nikāya

BY

SĪLĀCĀRA (BHIKKHU)

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“ A den of strife is household life,
And filled with toil and need ;
But free and high as the open sky
Is the life the homeless lead.”

THE BUDDHIST SOCIETY OF GREAT BRITAIN
AND IRELAND (INCORPORATED),

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1917.

CARPENTERS

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PREFACE.

THIS SUTTA, though dealing primarily with the advantages which may be expected to accrue to one who zealously follows the life of a Bhikkhu in the Order established by the Buddha, covers so wide a field as to be capable of affording instruction to all who aspire to any degree of insight into the great Law of the Universe. The attainments mentioned are naturally arranged in an ascending order of value. While many of them are within reach of laymen, at least partially, others are hardly to be acquired by those occupied with the cares and duties of a householder. To attain perfection in the path marked out " may take a whole lifetime—perhaps many lifetimes. But that need not daunt any in beginning upon the practices. A beginning has to be made some time upon the march towards truth, and we have each of us all the time there is—the now ! ”

* * * As this translation is intended for the general reader it has not been deemed necessary to add diacritical marks to any of the proper names that occur in the dialogue, seeing that these in no way add to the substantial content of the same. For the benefit of those interested, however, the names so marked are here appended:—Jivaka, Rājagaha, Ajātasattu, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalī, Pakudha Kaccāyana, Nigaṇṭha Nātaputta, Sañjaya Belatṭhiputta, Udāyi Bhadda.



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A SYNOPSIS OF THE SĀMAÑÑAPHALA SUTTA.

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THE FRUIT OF THE HOMELESS LIFE.

THUS have I heard.

At one time the Blessed One, along with a great company of Bhikkhus, abode at Rajagaha, in the Mango Grove of Jivaka the physician. Now about this season King Ajatasattu of Magadha, on the night of the day of the full moon, with all his ministers about him, sat on the roof terrace of his palace. And there, this Sabbath day, King Ajatasattu thus gave voice to his feelings :

“ Delightful indeed is this cloudless night !
Beauteous indeed is this cloudless night !
Lovely indeed is this cloudless night !
Calming indeed is this cloudless night !
Auspicious indeed is this cloudless night !

What ascetic or recluse might we visit this night, whom visiting our mind might be soothed and satisfied ? ”

Then one of the ministers, answering, said to the king :

“ There is here, Your Majesty, a certain Purana Kassapa, the leader of a company of disciples and followers, known, renowned as the founder of a sect, honoured, esteemed by many, of ripe experience, long time vowed to the homeless life, far advanced in years. Let His Majesty visit this Purana Kassapa. Visiting him, haply the mind of my liege-lord may know quiet and satisfaction.”

But when he had made an end of speaking the king remained silent.

Then five others of the king's ministers, each in his turn, spoke in identical-wise of Makkhali Gosala, of Ajita Kesakambali, of Pakudha Kaccayana, of Nigantha Nataputta, and of Sanjaya Belatthiputta.

But to the speaking of each still the king kept silence.

Meanwhile, not far from the king, Jivaka the physician sat saying nothing. And, turning to Jivaka, the king said : “ But you, good Jivaka, why are you silent ? ”

“ Your Majesty in our Mango Grove, along with a great company of Bhikkhus, is now sojourning the Blessed One, the Exalted One, the Supremely Awakened One. And concerning that Blessed One Gotama, the excellent rumour runs : ‘ A Holy One is this, an Exalted One, a Supremely Awakened One, one perfected in knowledge and in conduct, well come, a knower of all the worlds, an incomparable conductor of men who wish to be conducted, a teacher of gods and of men, an Awakened One, a Blessed One.’ Let His Majesty visit this Blessed One. Going to see this Blessed One, haply my liege-lord’s mind may be soothed and satisfied.”

“ Let the riding elephants be made ready then, good Jivaka.”

“ Very good, Your Majesty.”

And Jivaka had the five hundred she-elephants made ready, as also the royal state elephant, and sent to make known to the king : “ The elephants are all ready and await His Majesty’s pleasure.” And King Ajatasattu had his women mounted upon the she-elephants, and himself mounted the royal elephant ; and, accompanied by torch-bearers in full regal state, he passed forth from Rajagaha and proceeded in the direction of Jivaka’s Mango Grove.

Then as he drew near the Mango Grove, King Ajatasattu was seized with fear and alarm, all the hair on his body bristling with affright. And in great dread, agitated and apprehensive, he said to Jivaka :

“ Surely you have not laid a snare for me ? Surely you are not playing me false ? Surely you are not delivering me to mine enemies ? How is it that from all this great company of Bhikkhus not a sound is to be heard, not a sneeze, not a clearing of the throat ? ”

“ Be not afraid, Maharaja. I lay no snare for my liege-lord. I play not my liege-lord false. I deliver not my liege-lord to his enemies. Pass on, Maharaja, pass on ! There in the pavilion the lamps are all lit.”

Then on his elephant, King Ajatasattu advanced as far as the elephant could go, and then, dismounting, on foot approached the door of the pavilion. Thither arrived, he turned to Jivaka, asking : “ But where, good Jivaka, is the Blessed One ? ”

“ That is the Blessed One there, Maharaja, sitting facing eastwards by the central pillar, with all the Bhikkhus around him.”

Then King Ajatasattu drew near where sat the

Blessed One and stood at one side. And, standing there, the king looked out over the assembly of Bhikkhus, all still and silent, quiet as a quiet lake, and his feelings found vent in these words: "If only my son Udayi Bhadda might attain to such calm as this company of Bhikkhus here enjoys!"

"Goes thy thought, Maharaja, whither affection draws!"

"Dear to me, good sir, is the Prince Udayi Bhadda. I would he might know such tranquillity as is known by these Bhikkhus here."

And with reverential salute to the Blessed One, and extended joined hands towards the Bhikkhus, the king took a seat at one side. Then seated, addressing the Blessed One he said:

"I would wish to enquire of the Blessed One touching a certain matter, if the Blessed One is pleased to permit me a question."

"Ask, Maharaja, whatever you wish."

"There are, Reverend Sir, a number of common callings and professions such as chariot-driving, soldiering, cooking, weaving, basket-making, accountantship, and others of kindred sort. All who practise such callings and professions, here and now as presently visible fruit of the same, earn their livelihood by them. Following such avocations they procure comfort and cheer for themselves and parents and families and friends. They are able to maintain the practice of giving to ascetics and brahmins, which practice makes for what is elevated, for what leads to the heaven-states, is fruitful in happiness hereafter, conducting to realms of bliss. Now, Reverend Sir, are you able to point to any such here and now, presently visible fruit of the homeless life?"

"You admit, Maharaja, of having asked this question of other ascetics and recluses?"

"I admit, Reverend Sir, of having done as you say."

"If you have no objection, Maharaja, tell what answer they made you."

"Where the Blessed One sits, or any like to the Blessed One, I have no objection at all to telling."

"Then, Maharaja, speak."

"At one time, Reverend Sir, I went to Purana Kassapa, and, after exchange of the customary greetings and courtesies, I took a seat at one side and asked of him the question I but now have asked of the Blessed One.

"And Purana Kassapa replied to my question by

Contem-
porary
Indian
Beliefs

saying that to the worker of harm as to the instigator of the working of harm, to the killer, to the thief, to the adulterer, to the liar, no demerit accrues—that though a man wrought the utmost havoc imaginable, no demerit follows therefrom ; and that though a man were to work the utmost good conceivable, neither does any merit ensue from all his good doing ; and that in alms-giving or self-control or truth-speaking, merit or approach to merit there is none.

“ Thus, Reverend Sir, to my question as to the presently visible fruit of the homeless life did Purana Kassapa respond with a dissertation upon the equal indifference of every kind of action. It was, Reverend Sir, as though one should enquire about mangoes and be told about bread-fruit ; or ask about bread-fruit and be told about mangoes.

“ However, Reverend Sir, I thought within myself : ‘ How could such as I think of giving offence to any ascetic or recluse in my kingdom. So I expressed neither pleasure nor displeasure at the words of Purana Kassapa : albeit dissatisfied I let fall no word of dissatisfaction ; but without either approving or disapproving of his answer, rising from my seat I went my way.

“ Then, Reverend Sir, I went with my question to Makkhali Gosala, and he set out to tell me that the fate of every creature is firmly fixed past all possibility of change by any effort of will ; and that only when, for wise as for foolish, and beyond any power of theirs to hasten or delay, the due period of their transmigration through forms has run its course—only then do they make an end of suffering.

“ Thus, Reverend Sir, being asked about the present fruits of the homeless life, did Makkhali Gosala answer with his doctrine of purification by transmigration, exactly like a man who, when asked about bread-fruit, tells you all about mangoes. However, not caring to give umbrage to any homeless one within my realm, albeit but little satisfied, I said neither yea nor nay to his speech, but rose and departed.

“ Next, Reverend Sir, I went to Ajita Kesakambali, and he in reply to my question as to the present fruit of the homeless life let me know that all talk about gifts and sacrifices and good or evil consequences thereof—all question of this world or any other, or of the realisation of any beyond—was idle folly, lying nonsense. He said that when a man dies, the elements of which his body is

compounded go back whence they came, and all connected with him is at utter end for ever just as though he had never been.

"In this way, Reverend Sir, with his annihilationistic doctrine, did Ajita Kesakambali reply to my question about the present fruit of the homeless life. Asked about mangoes, he answered about bread-fruit. However, though far from satisfied, I said nothing one way or another, but rose and took my departure.

"Then next, Reverend Sir, I took my question to Pakudha Kaccayana, and he in his answer carefully explained to me that nothing anywhere existed save the elements earth, water, fire, air, happiness, misery, and life—these seven; that nothing is ever done by anybody to anybody; that when one man splits another man's head with his sword, he does no more than pass his weapon between the interstices of the several elements. In such wise did Pakudha Kaccayana answer my question about the present fruit of the homeless life—telling me about another thing altogether, like one asked about bread-fruit and explaining about mangoes. So from him too I turned away in silent dissatisfaction.

"After that, Reverend Sir, I went to Nigantha Nataputta to see what reply he could give to my question. But all his answer was only to expound the 'fourfold restraint' as practised in his sect. So I rose saying nothing of agreement or disagreement and turned away dissatisfied from him also.

"Then last, Reverend Sir, I went to Sanjaya Belatthiputta and asked him if he could tell me of any here and now presently visible fruit of the homeless life similar to that obtained by those who follow worldly callings. And Sanjaya Belatthiputta made answer thus:

"Should you ask me 'Is there or is there not another world? Are there or are there not beings who come to be without physical agency? Is there or is there not fruit of good and evil deeds? Does or does not the Tathagata exist beyond death?'—if I believed that the case was so, or that it was not so, then I would reply, 'The case is so,' or 'The case is not so.' But thus I do not think. And that way I do not think either. Neither do I think any other way. Neither do I *not* think this way, or that way, or any other way.'

"Such, Reverend Sir, was the all-confused reply I received from Sanjaya Belatthiputta to my question concerning the present fruit of the homeless life. Of a truth,

Reverend Sir, it was as though one asked about mangoes should answer about bread-fruit, or asked about bread-fruit should answer about mangoes. And I thought within myself: 'Among all these ascetics and recluses, this is an entire fool, an utter muddle-pate. . How, being asked a plain question about the presently visible fruit of the homeless life, can he answer so utter confusedly? But I must not cause offence to any ascetic or recluse in my kingdom.' So, signifying neither approval nor disapproval, giving no token of my dissatisfaction, neither supporting nor opposing his words, I rose from my seat and took my departure.

"And now, Reverend Sir, I bring my question to ask it of the Blessed One: Since all these common, worldly callings here and now have visible profit for those who follow them, can you, Reverend Sir, make known to me what is the here and now presently visible fruit of the homeless life?"

"That can I, Maharaja. But on my side I also would ask a question, and, as it shall please thee, do thou reply.

The
Lowest,
Material
Fruit of
the Reli-
gious
Homeless
Life.

"What think you, Maharaja? Suppose that among your men you have a slave, a busy worker who gets up in the morning before you and goes to bed at night after you, all eager to know what he can do for you, anxious to give satisfaction in deed and in word, looking into your face for the least sign of your wish. And suppose such a slave to think to himself: 'Wonderful, marvellous indeed, is the outcome, the fruit of deeds of merit! Here is this King Ajatasattu, a man just as I am a man. And this king revels in every enjoyment of all the five senses as though he were a god. I, however, am his slave and drudge, in the morning rising before he rises, and at night lying down only after he has lain down, busy, anxious to please, ready to run at a nod. If only I could make merit like his! How if I were to take off hair and beard, and put on the yellow robes, and take to the homeless life!' And suppose that after a time this slave should do as he said, and, vowing himself to homelessness, should live restrained in deed, in word, and in thought, satisfied with simple food and shelter, delighting in solitude. And suppose that your people should make this known to you, saying: 'May it please Your Highness, does Your Highness know that his slave that aforetime waited upon him to do his bidding at a sign, has gone forth from the household life and now lives controlled in thought, word, and deed, contented with little, pleasuring in seclusion?' Now,

would you say : ' Let the man come back to me. Let him be my slave, busy early and late, as before at my beck and call ' ? ”

“ No, indeed, Reverend Sir. In such case we should salute him reverentially, and, respectfully rising, invite him to be seated. We should also see that he was provided with the four necessities of the homeless life—clothing, food, shelter, and medicaments for use in time of sickness ; and arrange for all proper care to be taken of him.”

“ What think you, Maharaja ? In such case, is there a presently visible fruit of the homeless life ? Or is there not ? ”

“ Indeed, Reverend Sir, in such a case there is a presently visible, fruit of the homeless life.”

“ This, then, Maharaja, is the first, here and now presently visible fruit of the homeless life recognised by me.”

“ But, Reverend Sir, can you point out any other here and now presently visible fruit of the homeless life ? ”

“ That can I, Maharaja. Let me ask you a question, and do you answer as shall seem to you good. Suppose among your people there is a husbandman, a head of a household, a diligent man, a producer of increase. And suppose him, beholding his sovereign's exalted state, to be seized of desire to earn a like reward of merit, and shaving off hair and beard and giving up what goods and gear he possesses, much or little, and all his circle of relatives and acquaintances, or small or great, to take to the homeless life. If now you were told of this man and what he had done, would you order him back to his husbandry and household life again ? ”

“ No, indeed, Reverend Sir. I should receive him with all respect and provide for all his just requirements.”

“ That being so, Maharaja, is or is not this a presently visible fruit of the homeless life ? ”

“ This being so, it is a presently visible fruit of the homeless life.”

“ Then, Maharaja, here you have shown you a second, here and now presently visible fruit of the homeless life.”

“ But, Reverend Sir, can you point out to me another here and now presently visible fruit of the homeless life, more choice, more excellent than these presently visible fruits ? ”

“That can I, Maharaja. Hearken and give good heed and I shall speak.”

“I am all attention, Reverend Sir,” replied to the Blessed One, Ajatasattu, King of Magadha. And the Blessed One spoke and said :

“Suppose, Maharaja, that here in the world a Tathagata makes his appearance, an Exalted One, a Supremely Awakened One, perfect in knowledge and in conduct, an Auspicious One, a knower of all three worlds, an incomparable guide to such as desire guidance, a teacher of gods and men, an Awakened One, a Blessed One. And having of himself known and comprehended this universe of gods and men with its deities, its Maras and Brahmas, its ascetics and recluses, the entire race, he imparts his knowledge to others ; in spirit and letter both, setting forth the truth, excellent in its origin, excellent in its on-going, excellent in its end, making known the holy life, the altogether perfect and pure.

“And this truth some householder hears, or mayhap some son of a householder, or one of lowly birth. And hearing this truth, such an one is taken with faith in the Tathagata. And wholly seized of such faith, he considers within himself : ‘Cramped and confined is household life, a den of dust. But the life of the homeless one is as the open air of heaven. Hard is it for him who abides in household life to live out flawlessly the holy life, the altogether perfect and pure. How if I put on the yellow robes and follow the homeless life !’

“And suppose that, not long after, he gives up his property, little or much, leaves behind kith and kin, or few or many, and shearing off hair and beard, and donning the garb of the homeless, goes forth from his home into homelessness.

“And now, vowed to homelessness, he lives a life of strict restraint in conformity entire to the Rule. Accomplished in right conduct, he shrinks from the least of faults. He practises to observe the precepts of good. He holds to the fitting both in speech and action. Pure in his manner of living, attained to right conduct, guarding the door of his senses, conscious and recollected, he has content.

“And how, Maharaja, is the Bhikkhu attained to right conduct ?

“The Bhikkhu, refraining from all taking of life, shuns taking the life of anything that lives. Putting away club and sword, he is mild and merciful, kind and

Morality
—Right
Conduct.

The Five
Precepts.

compassionate toward every living creature. He abstains from the taking of what has not been given him, shuns taking things ungiven. Taking only what is offered him, awaiting such gifts, he abides heart-free from all thievish intent. Refraining from unchastity, he lives the pure, the chaste life. He shuns the sexual act, the vulgar, the common. Abstaining from lying, he shuns the speech of untruth. He speaks the truth, holds by the truth. Staunch and trustworthy, he is no worldly deceiver. Abstaining from tale-bearing, he shuns slanderous speech. What he hears in this quarter he does not repeat in that, so as to make trouble for the people here. And what he hears in that quarter he does not repeat in this, so as to make trouble for the people there. Those at variance he brings together ; and those already at one he fortifies. Concord pleases him ; concord rejoices him ; in concord is all his delight. The words of his mouth all make for concord. Refraining from speech that is harsh, he avoids rough speech. Whatsoever words are harmless, pleasant to the ear, affectionate, heart-moving, courteous, charming and giving delight to all that hear them—such are the words that he speaks. Refraining from idle chatter, he shuns unprofitable conversation. Speaking in proper season, in accordance with fact, to the purpose, agreeable with the Doctrine and Discipline, his words are a precious treasure, full of appropriate comparisons, discriminating, and to the point. Such is the Bhikkhu's right conduct.

“ And he abstains from doing any injury to seeds or growing plants. He partakes of but one meal a day, eats no evening meal ; he avoids eating out of proper season. He keeps away from singing, dancing, and theatrical entertainments. He abstains from the use of garlands, scents, ointments, ornaments, personal adornments of every kind. Big or high beds he does not use. Gold or silver, uncooked grain or raw meat, women or girls, slaves (male or female), goats or sheep, fowls or swine, elephants, cattle, horses, mares, fields or lands—all he abstains from accepting. He has naught to do with fetching and carrying messages, with buying and selling, with untrue balances, false weights and measures. He shuns the crooked ways of bribery, deception, and fraud. He holds aloof from maiming, murder, abduction, highway robbery, wholesale plundering, and every deed of violence. Such is the Bhikkhu's right conduct.

“ And inasmuch as some ascetics and recluses, while living on the food provided by faithful believers, yet

remain given to injuring growing plants, and he abstains from all such injuring ; and some are given to the use of food and drink which they have stored up, and he abstains from all such storing up of comestibles ; and some are given to frequenting places of amusement of all kinds, and he keeps away from all such places ; and some indulge in many kinds of games and pastimes, and he entirely abstains from such ; and some are given to the use of luxurious couches and wrappings, and he takes naught to do with such ; and some are given to using ointments and powders and other gear for the tricking out of the body, and he has naught to do with any such ; and some are given to gossip about all manner of worldly things, and he takes naught to do with such talk ; and some are given to argument and disputation for pure disputation's sake, and he withholds from all vain wrangling ; and some are given to acting as bearers of messages, and he withholds from such ; and some are given to cozening and canting for the sake of gain, and he withholds from such fraud and hypocrisy ; and some ascetics and recluses are given to acting as astrologers and diviners and soothsayers, as exorcisers, as reciters of incantations, as physicians,¹ and he takes naught to do with any such mean employ ;—inasmuch as all this is so, this is the Bhikkhu's right conduct.

“ And such a Bhikkhu, Maharaja, thus accomplished in right conduct, in respect of this his restraint in accordance with right conduct, sees naught whatsoever to cause him to fear. Even as a warrior king, having vanquished all his enemies, nowhere sees cause for fear from any enemy, even so is it with the Bhikkhu thus attained to right conduct. Accomplished in this noble body of precepts of good, he enjoys a cloudless happiness within. Even thus, Maharaja, is the Bhikkhu accomplished in right conduct.

“ And how, Maharaja, is the Bhikkhu guarded in respect of the door of his senses ?

“ The Bhikkhu, Maharaja, having with the eye perceived a form, with the ear a sound, with the nose an odour, with the tongue a flavour, with the body a contact, or with the mind an idea, is not taken up with the image thereof, takes no minute note of the same. For, inasmuch as the organs of sense being unrestrained, occasion is thereby

Watch-
fulness
and
Restraint
of the
Senses.

¹ Of course a Bhikkhu possessed of medical skill may practise his art upon such of his fellow-Bhikkhus as may be in need of his ministrations. He may also upon occasion treat householders for their ailments, but always without pecuniary reward.

given for the arising of craving and unhappiness, and things evil and insalutary, he practises restraint of the organs of sense, keeps a watch upon them, brings them into subjection, and, attained to this noble restraint of the senses, happiness untainted within is his. Even thus, Maharaja, is the Bhikkhu guarded in respect of the door of the senses.

“ And how, Maharaja, is the Bhikkhu accomplished in recollectedness, in clear consciousness? Recollectedness.

“ The Bhikkhu, Maharaja, is clearly conscious in all his comings and goings, in looking off and in looking close by, in bending his arm and in stretching out his arm, in carrying his bowl, in wearing his robes, in eating and drinking, in chewing and swallowing, in attending to the calls of nature, in walking, in standing still, in sitting down. Asleep or awake, speaking or keeping silence, at all times is he clearly conscious. Thus, Maharaja, is the Bhikkhu accomplished in recollectedness, in clear consciousness.

“ And how, Maharaja, is the Bhikkhu attained to content? Contentment.

“ The Bhikkhu, Maharaja, is content with the robes required for the covering of his body, with the food required for the satisfaction of his stomach. And whithersoever he goes, he takes with him only such things as are needed. Even as the winged bird, whithersoever it flies, bears with it only its wings, so the Bhikkhu is content with what he receives of needed clothing and food ; and journeying, takes with him only needful requisites. Thus, Maharaja, is the Bhikkhu attained to content.

“ And thus accomplished in this noble body of precepts of good, accomplished in this noble restraint of the organs of sense, accomplished in this noble recollectedness, accomplished in this noble content, he seeks out for himself a secluded place of abode, at the foot of a forest tree, in some rocky recess, in a mountain cave, in a place of tombs, in the heart of the jungle, or on a heap of straw under the open sky. And having returned from his begging round and partaken of his meal, he sits down with legs crossed under him, body held erect, and deliberately practises recollectedness. Putting away from him worldly craving, he abides with thoughts free from craving ; he purges his mind of craving. Putting away from him the stain of ill-will, he abides benevolent of mind. Kindly and compassionate toward everything that lives, he clears his mind of the defilement of malevolence. Putting from him sloth and torpor, he dwells vigilant and alert. Perception lit up, recollected, clearly conscious, he clears from Practice of Meditation.
Suppression of the Five Hindrances.

his mind all dullness and heaviness. Ridding himself of restlessness and broodiness, he abides composed. His inward thoughts made calm, he empties his mind of all disquietude. Putting away from him indecision, he dwells delivered from dubiety. No longer making question of what things are profitable, he cleanses his mind of doubt.

Craving
compared
to a Debt.

“ Suppose, Maharaja, that a man, having borrowed a sum of money, should engage in business, and that his ventures should succeed, so that he should be able to wipe out his debt first, and, with what remained over, take to himself a wife. Such a man would rejoice thereat and be glad in mind, saying : ‘ I that aforetime borrowed money to engage in business, have succeeded in my affairs, have cleared off my debt, and over and above have got me a wife.’

Ill-will
compared
to Sick-
ness.

“ Or suppose, Maharaja, that a man has been sick, in great pain, seriously ill, unable to partake of food, exceedingly weak in body ; and that after a time this man recovers from his sickness, takes his food again, and becomes strong of body. Such a man would rejoice thereat and be glad in mind, saying : ‘ I that aforetime was sick, suffering and weak, behold ! now am I cured of that illness, again strong in body.’

Sloth and
Torpor
compared
to Prison.

“ Or suppose that a man who has been bound in prison, after a time is released safe and sound, without loss or damage to any of his property. Such a man would be glad at this, and say : ‘ I that before was bound in prison now am restored to liberty with all my property intact.’

Restless
Brooding
compared
to
Slavery.

“ Or suppose a man to be a slave, not his own master, at the beck and call of another, unable to go about at his own free will. And suppose that after a time this man is freed from his servitude, becomes his own master, is no more thrall to another, is a freedman, able to go whithersoever he will. Such a man will be glad and say : ‘ I that of old was the slave and servant of another now am a freed man and may go wheresoever I list.’

Doubt
compared
to a
Desert
Journey.

“ Or suppose that a man with much goods and wealth is upon a desert journey, and that after a time, safe and sound, he leaves the desert behind him without having suffered the loss of any of his gear. Such a man would rejoice, saying : ‘ I who but late was toiling through the desert am now returned in safety with all my goods untouched.’

“ Even thus, as a debt, as an illness, as imprisonment, as thralldom, as a desert journey, does the Bhikkhu regard

these Five Impediments while as yet they are not banished from within him. . . But like a debt that has been cancelled, like recovery from an illness, like release from prison, like becoming a freedman, like safe soil—even so does the Bhikkhu regard the banishing of these Five Obstacles from within him.

“ And well perceiving that these Five Hindrances have ceased from within him, gladness springs up ; and from this gladness joy is born, and being joyed, his body is in quiet ; and his body quieted, he experiences well-being, and in that sense of well-being his mind comes to concentration.

“ Then, sundered from desires and all things evil, but The First Jhāna. exercising cognition and reflection, in the joy and bliss that are born of detachment, he attains to the First High Ecstasy ; and this body he soaks, saturates, fills and penetrates with the joy and bliss that are born of detachment, so that there is no single part of the body that is not penetrated with the joy and bliss that are born of detachment.

“ Just as a competent bath-attendant sprinkles the soap-powder upon a platter, and kneads and works the water into it, until the entire lump of soap is thoroughly blent and pervaded with moisture without and within, so penetrated with the moisture that not a bit of it falls, even thus does the Bhikkhu completely soak, saturate, fill, and penetrate the body with the joy and bliss that are born of detachment.

“ And this, Maharaja, is a presently visible fruit of the homeless life, choicer and more excellent than the last.

“ Again, Maharaja, stilling cognition and reflection, The Second Jhāna. through deep inward quietude the mind emerging sole, having ceased from cognition and reflection, in the joy and bliss that are born of concentration, the Bhikkhu attains to the Second High Ecstasy ; and this body he soaks, saturates, fills, penetrates with the joy and bliss that are born of concentration so that there is no single part of the body that is not penetrated with the joy and bliss of concentration.

“ Suppose, Maharaja, that there is a sheet of water over a spring, with no inlet of water from any other quarter whatsoever, east or west, north or south ; and suppose that never a cloud in the rainy season unlades its burden into it ; then that pool, with the cool spring water welling up beneath, will be soaked, saturated, filled, penetrated with these same cool waters, so that there will be no part of the sheet of water that will not be penetrated by

the cool spring waters. And even thus does the Bhikkhu completely fill and penetrate the body with the joy and bliss that are born of concentration.

"And this, Maharaja, is another presently visible fruit of the homeless life yet choicer and more excellent than the last.

The
Third
Jhāna.

"And further, Maharaja, joyous, freed from passion, even-minded, the Bhikkhu dwells collected of mind, clearly conscious, and in the body tastes the bliss of which the Noble Ones say : 'The man of even and collected mind is blest,' and so he attains to the Third High Ecstasy. And this body he saturates and penetrates with a bliss apart from active joy, so that there is no portion of his body that is not penetrated with that bliss apart from active joy.

"Suppose, Maharaja, that there is a pond of lotuses, blue, and red, and white, all growing and thriving in the water, immersed in water, deriving their sustenance from the covering water ; from head to foot those lotuses will be soaked, saturated, filled and penetrated by the cool water ; there will be no part of them that is not penetrated by the cool water. And even thus does the Bhikkhu completely penetrate his body with a bliss apart from active joy.

"And this, Maharaja, is another presently visible fruit of the homeless life yet choicer and more excellent than the last.

The
Fourth
Jhāna.

"And further Maharaja : Pleasure and pain now left behind, with the fading away of all past joy and sorrow, in the painless, pleasureless, utter purity of a mind wholly calmed and collected, the Bhikkhu attains to the Fourth High Ecstasy ; and he seats himself and envelops his body in cleansed and purified thought until there is no single part of his body that is not enveloped in cleansed and purified thought. Just as a man might sit down and envelop himself, head and all, in a clean white cloth, so that no part of his body remains uncovered by the clean white cloth, so does the Bhikkhu sit down and completely envelop his body in cleansed and purified thought.

"And this, Maharaja, is another presently visible fruit of the homeless life yet choicer and more excellent than the last.

Medita-
tion on
the Body.

"And now with thoughts tranquillised, purified, cleansed, stainless, purged of impurity, pliant, serviceable, firmly established, unshakable, he directs, he bends his mind toward wise insight. He cognises : 'This visible

body of mine has shape, is made up of so much solid, so much fluid, so much heat, so much motive force, is come of a mother and father, is sustained by food hard and soft—a perishable, erodable, pulverisable, breakable, dismemberable thing! And with this thing also is my consciousness entangled, in this tied up.’

“It is, Maharaja, as though there were a gem, a precious stone, gleaming, of the first water, eight-faceted, splendidly cut, clear, translucent, flawless, altogether perfect, and it had a blue, or an orange, or a red, or a white, or a yellow thread strung through it. Any man possessed of sight, taking such a jewel in his hand, would clearly perceive: ‘Here is a noble jewel, finely cut, translucent, flawless, with a coloured thread strung through it.’¹ Even so, Maharaja, does the Bhikkhu clearly perceive his body just as it is.

“And this, Maharaja, is another presently visible fruit of the homeless life yet choicer and more excellent than the last.

“Pacified, clarified in mind, the Bhikkhu now directs his mind toward the imaging forth of a mind-made representation of body. And from this body he images forth another body, a mind-made form, with all its parts and members complete, no organ lacking.

The
Mental
Reflex
of the
Body.

“Suppose, Maharaja, that a man were to pull a stalk of grass out of its sheath, such a man would know: ‘Here is sheath; here is grass-stalk. The grass-stalk is one thing; another is the sheath. From the sheath the grass-stalk was pulled out.’ And in similar wise would he speak of a sword drawn forth from its scabbard, or of a snake taken out from its slough. Even thus, Maharaja, does the Bhikkhu from this body image forth another.

“And this, Maharaja, is another presently visible fruit of the homeless life yet choicer and more excellent than the last.

“Pacified, clarified in mind, the Bhikkhu now directs his mind towards the various supernormal powers. Being

The
acquire-
ment of
Super-
normal
Powers
(*Iddhi*).

¹ The idea is that a man with eyes in his head, and using them for the purpose for which eyes are meant to be used—for looking and seeing—perceives just what there is to be perceived, and nothing else beside. That is to say, he does not import into his picture of things anything of the products of fancy or imagination; he does not tell himself that anything else is present but what he actually finds present. An exposition of the Teaching of the Buddha that would be essentially complete might be founded upon this one text of direct, accurate, and unadulterated observation of whatever is to be observed in any domain, and more particularly in that of the psychological.

Control
of Matter
by
Mental
Skill.

single in form, he is able to appear as manifold ; and having appeared as manifold, again he can appear as single. He can appear and disappear in any place at will. He can pass through walls, barriers, or rocks as easily as through air. He can sink into and rise up out of the solid ground as though it were water. He can go upon water as though it were dry land. He can pass through the air like a winged bird ; and in the greatness of supernormal power and might, hold and handle the very sun and moon, wielding the body at will even up to the realm of Brahma.

"It is, Maharaja, as though a skilled potter or potter's apprentice from well prepared clay were to make, to manage whatsoever kind of vessel he desired ; or as if a worker in ivory should get whatever he wanted out of his ivory, or a worker in gold whatever he wanted from his gold. Even so, Maharaja, does the Bhikkhu exercise whatsoever supernormal power he desires.

"And this, Maharaja, is another presently visible fruit of the homeless life yet choicer and more excellent than the last.

Super-
normal
Hearing.

"Pacified, clarified in mind, the Bhikkhu now directs his mind toward the faculty of the Heavenly Ear ; and with this clear, superhuman, celestial hearing he hears both kinds of sounds, those celestial and those human, those distant and those near.

"Suppose, Maharaja, that a man travelling along a road were to hear the rattle of a kettle-drum, or the sound of a tabor, or the tumult of conch-horns and drums together. Such a man would know at once—'There is the rattle of a kettle-drum !' or 'That is the sound of a tabor !' or 'There goes the tumult of conch-horns and drums together !' Even thus, Maharaja, does the Bhikkhu exercise his Heavenly Ear.

"And this, Maharaja, is another presently visible fruit of the homeless life yet choicer and more excellent than the last.

Insight
into the
Minds of
Others.

"Pacified, clarified in mind, the Bhikkhu now directs his mind toward the intimate knowledge of the minds of others. With his mind he penetrates and knows the inmost hearts of other beings, of other persons. He knows of the mind that is given to Passion : 'This mind is given to Passion' ; and he knows of the mind that is purged of Passion : 'This mind is purged of Passion.' He knows of the mind that is held of Hatred : 'This mind is held of Hatred' ; and he knows of the mind that is free from Hatred : 'This mind is free from Hatred.' He knows of

the mind that is sunk in Delusion : ' This mind is sunk in Delusion ' ; and he knows of the mind that is done with Delusion : ' This mind is done with Delusion.' He knows, even as they are, such minds as are collected, such as are aspiring, such as are noble, such as are calm and concentrated, and such as are emancipated. And just as they are he also knows such minds as are wandering, such as are grovelling, such as are vulgar, such as are perturbed and distracted, and such as are in thrall.

" Suppose, Maharaja, that a woman or a man or a stripling, young and got up in their best, should examine the reflection of their face in a clear mirror or a pot of water, if it had a speck on it they would know : ' My face has a speck on it.' And if it had no speck on it, they would know : ' My face has no speck on it.' Even so, Maharaja, does the Bhikkhu know, just as they are, the minds of others.

" And this, Maharaja, is another presently visible fruit of the homeless life yet choicer and more excellent than the last.

" Pacified, clarified in mind, the Bhikkhu now directs his mind toward the recollection and recognition of previous modes of existence. And he calls to mind his various lots in former lives : first one life, then two lives, then three, four, five, ten, twenty, up to fifty lives ; then a thousand lives : then an hundred thousand lives. Then he recalls the epochs of many a world-arising ; then the epochs of many a world-destruction ; then the epochs of many world-arisings and world-destructions together. ' There was I. That was my name. To that family I belonged. This was my position. That was my occupation. Such and such were the weal and woe I experienced. Thus was my life's ending. Thence departing, there I came into existence anew. There now was I. This was now my name. To this family I now belonged. This was my rank now. This was my occupation. Such and such were the fresh weal and woe I underwent. Thus was now my life's ending. Departing once more, I came into existence again elsewhere.' In such wise does the Bhikkhu remember the characteristics and particulars of his varied lots in times past.

Remembrance of
Former
Living.

" Imagine, Maharaja, that a man goes from his own village to another village, and from that village to another, and from this village back again to his own. Such a man would know : ' I came from my own village to that village. There I stood like that, sat down thus, so talked, thus was

silent. And from that village I came to this other village, and there in such and such ways I stood, sat down, talked, and kept silence ; and now I am back again in my own village.' Even thus, Maharaja, does the Bhikkhu recall his previous modes of existence.

"And this, Maharaja, is another presently visible fruit of the homeless life yet choicer and more excellent than the last.

Penetra-
tion into
the Pro-
cess of
Life and
Results of
Kamma.

"Pacified, clarified in mind, the Bhikkhu now directs his mind toward the perception of the disappearing and the reappearing of beings. With the Heavenly Eye, the purified, the supernormal, he beholds beings disappear from one state of existence and reappear in another, the base and the noble, the beautiful and the ugly, the happy and the miserable, each reappearing according to their deeds. 'These beings, alas ! are given to evil ways in deeds and in words and in thoughts. They revile the Noble Ones, hold perverted views, and following perverted views incur an evil lot. Upon the break-up of the body after death, they are reborn in states of wretchedness and misery and suffering. These other beings, however, given to ways that are good in deeds and in words and in thoughts, not making mock of the Noble Ones, holding right views and reaping reward of the same, upon the dissolution of the physical form they arise after death in realms of happiness.'

Know-
ledge of
Rebirth.

"Imagine, Maharaja, that a tall house stood at a place where four ways met, and that a man possessed of sight, posted on the roof-terrace of this house, should observe some men going into and coming out of a house, some passing up and down the streets, and some seated at the meeting-place of the ways. Such a man would know : 'Those men enter the house, these leave it ; those walk about the streets, these take a seat where the ways meet.' Even thus, Maharaja, does the Bhikkhu perceive with the Heavenly Eye the disappearing and reappearing of beings, each according to their deeds.

"And this, Maharaja, is another presently visible fruit of the homeless life yet choicer and more excellent than the last.

Destruc-
tion of
the
Banes.

"Then, pacified, clarified in mind, the Bhikkhu directs his mind toward the knowledge of the Destruction of the Banes. And he clearly cognises : 'This is Ill.' He clearly cognises : 'This is the Arising of Ill.' He clearly cognises : 'This is the Ceasing of Ill.' He clearly cognises : 'This is the Way that leads to the Ceasing of Ill.'

All this he cognises in accordance with truth and fact. And he clearly cognises : ' These are the Banes.'¹ He clearly cognises : ' This is the Arising of the Banes.' He clearly cognises : ' This is the Ceasing of the Banes.' He clearly cognises : ' This is the Way that leads to the Ceasing of the Banes.' All this he cognises in accordance with truth and fact. And thus cognising, thus beholding, his mind is delivered from the Bane of Passion, his mind is released from the Bane of Craving for Existence, his mind is set free from the Bane of Ignorance. And this knowledge is his : ' In being delivered, I have deliverance.' Clearly he cognises : ' Rebirth is at an end ; the holy life fulfilled ; done all that was to do ; this world is no more for ever.'

" Imagine, Maharaja, that up among the hills there is a tarn, clear, tranquil, translucent ; and that a man possessed of sight stands on its bank and looks down at the shells and pebbles and sand below, and at the droves of fish as they move hither and thither, or remain still. Such a man would know : ' This tarn is clear, tranquil, translucent. There are the shells and the pebbles and the sand ; and there are the shoals of fish darting about or staying still.' Even thus, Maharaja, does the Bhikkhu as clearly cognise : ' This is Ill, this the Coming of Ill, this the Ending of Ill, this the Way that leads to the Ending of Ill. There is Bane, there the Origin of Bane, there the Destruction of Bane, there the Path that conducts to the Destruction of Bane.' And thus knowing, thus perceiving, he wins free from the Banes of Passion and Lust of Living and Ignorance. And this knowledge is his : ' Deliverance is mine. Birth is ended, the holy life lived out, done all that was to do, the world at an end for ever !'

Realising
the Four
Holy
Truths.

" And this, Maharaja, is a presently visible fruit of the homeless life yet choicer and more excellent than any that have gone before. Yea, Maharaja, than this visibly present fruit of the homeless life, other more choice or more excellent there is none."

When thus the Blessed One had made an end of speaking, King Ajatasattu of Magadha spoke and said :

" Excellent, Reverend Sir, O most excellent ! It is, Reverend Sir, as though what had been thrown down

¹ The " Banes " are those things baneful to perfect peace of mind—sensual craving, craving for conditioned existence, attachment to views or opinions, and ignorance of the real facts of conditioned existence, as of the way to deliverance therefrom.

were set up straight again, what had been covered over revealed, his right way shown to one gone astray, a lamp brought into a dark place so that any one with eyes can see. Even thus by the Blessed One has the Truth been made known. And I, Reverend Sir, I put my confidence in the Blessed One, and in the Truth, and in the Order of Bhikkhus. Misdeed is mine, Reverend Sir ; I have fallen into evil, being foolish, all astray, all amiss. Making for the throne, I took the life of my righteous father, the just king. May the Blessed One accept this as my confession of fault, in order to my restraint for the future."

"Verily, Maharaja, into evil have you fallen in acting thus. But, Maharaja, in so far as having seen your fault to be fault, you honestly acknowledge it such, we accept this acknowledgment from you. For this is even the way in the discipline of the Noble Ones, that when any one recognises his fault as fault, and honestly confesses it such, in the future he attains to restraint."

When the Blessed One thus had spoken, King Ajatasattu, addressing the Blessed One, said :

"But now, Reverend Sir, it is time for us to go. We have much business on hand, much to do."

"If now it seems to thee time, Maharaja."

Then King Ajatasattu, pleased and delighted with the words of the Blessed One, rose from his seat, and, saluting the Blessed One with reverence, passed round with his right shoulder toward him, and so took his departure.

And not long after King Ajatasattu had gone, addressing the Bhikkhus, the Blessed One said :

"Moved was this king, O Bhikkhus ; much stirred was this king, O Bhikkhus. If, O Bhikkhus, this king had not slain his righteous father, there, even where he sat, the stainless, flawless Eye of Truth¹ would have come to him."

So spake the Blessed One. Pleased and rejoiced were the Bhikkhus at the words which the Blessed One spake.

¹ The "Eye of Truth" is the faculty which enables its possessor to perceive the ultimate fact, infelicity, and the cause and cure of the same.

SHALL THE SANGHA BE REPRESENTED IN ENGLAND ?

AN APPEAL.

DURING the past nine years the Buddhist Society of Great Britain and Ireland (now Incorporated) has steadily and unswervingly pursued its appointed task of extending the knowledge of the teaching of the Buddha. By translations, commentaries, and numerous articles in its quarterly publication, the *Buddhist Review*, it has sought to make known to the West that excellent eight-fold path opened out by the Buddha—"the safe, the good, the joy-procuring road of Right Views, Aims, Speech, Action, Livelihood, Endeavour, Mindfulness, and Concentration."

Two years ago the Society moved into its present Headquarters, and the hope was expressed at the time that the Society might have at an early date, for a guest, a Bhikkhu. Various causes have hitherto prevented the realisation of this aim; but it is now widely felt that an effort should be made to enable those interested in the Teaching to learn its deep truths, not merely from books, but by intercourse with a member of that Brotherhood devoted to its service.

The Council has ascertained that a learned Bhikkhu, who has translated into English many valuable passages from the ancient Buddhist writings, and whose name is known to all our members, is willing to live at the Headquarters. His presence here would certainly prove of the greatest help to Buddhists throughout the world, and the service he freely offers in connection with the *Buddhist Review* would greatly enhance its value. This opportunity having been offered to us, it is for Buddhist lay-people everywhere, and for members of this Society in particular, to decide whether or not there shall be in England a representative of the Sangha, which Sir Edwin Arnold has well described as—

" That noble Order of the Yellow Robe
Which to this day standeth to help the World."

As doubts have been expressed as to whether the Buddhist Society of Great Britain and Ireland (Incorporated) are empowered to administer the Bhikkhu Fund, some members of the Council of that Society and others have formed an Association to be known as the Buddhist Association in England, for the purpose of serving as a reception committee to the Bhikkhu and of administering the Bhikkhu Fund generally. Subscriptions and donations will be gladly received in Burma by U Kyaw Yan, A.T.M., Mandalay, or Mrs. M. M. Hla Oung, Elgindale, 2A, Pagoda Road, Rangoon; in Ceylon by the Honorary Secretary of the Galle Branch of the Society, Proctor A. D. Jayasundere, Unawatuna, Galle, Ceylon; and by the Honorary Secretary, Mr. F. E. Balls, at the Society's Headquarters, 43, Penywern Road, Earls Court, London, S.W. 5.

The Buddhist Society of Great Britain & Ireland.

(INCORPORATED).

Headquarters : 43, PENYWERN ROAD, EARLS COURT,
LONDON, S.W. 5.

"THE GIFT OF TRUTH EXCELS ALL OTHER GIFTS."

In all, the primal element is mind ; pre-eminent is mind ; by mind is all made. If a man speaks or acts uprightness of mind, happiness follows him close like his never-departing shadow.

We live happily indeed, not hating those who hate us ; among men who hate us, we dwell free from hatred.

From greed comes grief, from greed comes fear ; he who is free from greed knows neither grief nor fear.

Kinsmen, friends and lovers salute a man who has been long away and returns safe from afar. In like manner his good works receive him who has done good and has gone from this world to the other.

The sages who injure nobody, and who always control their body, will go the Unchangeable, where they will suffer no more.

Make thyself an island, work hard, be wise ! When thy infirmities are blown away, and thou art free from guilt, thou wilt not enter again into birth and decay.

If a man looks after the faults of others and is always inclined to be offended, his own passions will grow, and he is far from the destruction of passions.

Not to commit any sin, to do what is right, and to purify one's mind,—that is the teaching of all the Buddhas.

DHAMMAPADA.

And now, friends, desires are evil and hatreds are evil ; and for the getting rid of desires and hatreds there is a Middle Way, vision and knowledge-bestowing, which leads to Cessation, to Insight, to the Supreme Awakening, to Nibbana. And what is that Middle Way ? It is even the Excellent Eight-fold Path of Right Understanding, Right Mindedness, Right Speech, Right Action, Right Living, Right Effort, Right Recollectedness, Right Meditation.

MAJJHIMA NIKAYA.

*"One thing only do I teach, Brothers—
Sorrow and the Cure of Sorrow."*

About 483 B.C. the Buddha brought to realization those truths which have proved of such consolation and benefit to countless myriads of suffering humanity and all living things. His teaching has not only permeated the East, but, by the missionary effort of its earlier years, largely influenced the religion and literature of the West. As an ethical system, it sets up a rule of righteousness that has invariably, whenever followed, led to better and happier living. Looking the universe fairly in the face, and strictly basing its teachings upon what it finds there, it points forward from the world's sorrow to the great ultimate Peace. Its science is in harmony with, and in many respects has antedated, the best results of the moderns.

OBJECTS OF THE SOCIETY.

The objects of the Society are to promote a wider knowledge of the tenets of Buddhism, and the study of Pali and Sanscrit Buddhist literature. These objects the Society will prosecute, (A) by printing and circulating works on Buddhism, Pali Texts and translations of Buddhist Scriptures, etc.; (B) by promoting Buddhist Education; and (C) by arranging for the delivery of Lectures, etc., on Buddhist subjects, and in such other manner as may hereafter commend itself to the Council.

MEMBERSHIP.

Fellowship or Associateship of the Buddhist Society of Great Britain and Ireland, whether Honorary, General or Corresponding, is open to all persons, irrespective of their religious beliefs, and does not imply more than an interest in one or other of the objects of the Society.

Applicants for Fellowship or Associateship should fill in an Application Form and send it, together with the prescribed Annual Subscription in advance, to the Hon. Treasurer. Election is by the Council.

FELLOWS.—The Annual Subscription to the Buddhist Society is One Guinea for Fellows, payable in advance. Fellows are entitled to take part in all General Meetings, to vote thereat, and are eligible for all other privileges of the Society and qualified to hold office.

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The Buddhist Society has been established for all who are in any way interested in Buddhism, regardless of creed. Its organ is the **Buddhist Review** (quarterly). Other publications are issued.

Meetings are held by the Society every Sunday evening, at 6.30 o'clock, except during the month of August, at the Headquarters. Admission Free.

The Society has now the following funds to sustain the various branches of its work :—

- | | |
|----------------------|--------------------------|
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PUBLICATIONS.

The following publications are on sale at—

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The Buddhist Review. 60 pp., 8vo. Single copies, 1s., post free 1s. 1½d., or 4s. 6d. per annum.

Lotus Blossoms, a little book on Buddhism, 6d., post free 7d. Third and Revised Edition. Designed to put into the hands of those who are making their first enquiries in the religion called Buddhism, this book consists mainly of short extracts from the actual scriptures, translated into very choice English prose by the Bhikkhu Silacara. The translations are arranged and notes added in such a way as to enable the reader to glance briefly at practically the whole groundwork of the Buddhist system of mental training.

"Subdue the angry by friendliness; overcome evil with good; conquer those that are greedy by liberality and the liar with the speech of truth."

DHAMMAPADA (from "Lotus Blossoms").

Buddhism. An illustrated Quarterly Review. Out of Print. Only a limited number of copies left; 1s., post free 1s. 3d.

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"This, O Brothers, is the highest, this is the holiest wisdom, namely, to know that all suffering has vanished away. He has found the true deliverance that lies beyond the reach of any change."

MAJJHIMA 140 (from "The Word of the Buddha": Second English Edition).

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Dhaniya—A Pāli Poem. Translated from the Sutta Nipātā by the Bhikkhu Silācāra. 3 pp.

(Contained in the *Buddhist Review*, Vol. II., No. 2, which also contains articles by Mr. J. T. Lloyd, The Bhikkhu Ananda Metteyya, The Bhikkhu Sasana Dhaja, and :

The Discourse on Burning. Translated from the Mahavagga I. 21, by Dr. Francis Mason, D.D.)

The Parable of the Saw. Translated from the Majjhima Nikaya by the Bhikkhu Silācāra. 9 pp.

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(Contained in Vol. II., No. 2, which also contains articles by Mrs. C. A. F. Rhys Davids, M.A., Mr. A. D. Howell Smith, B.A., etc.).

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